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THE CANADIAN JEWISH NEWS

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RABIN WARNS CABINET OF U.S. SELF INTEREST

Frankness upsets foreign ministry directs comments to public

Jerusalem, (JCNS). - Once again Mr. Itzhak Rabin, the Israeli Ambassador to the United States, has upset some Cabinet Ministers and specifically Mr. Abba Eban, the Foreign Minister, by his outspokeness on the question of Israel-American relations.

In a week-end radio interview with Kol Israel he stated that the U.S. was primarily concerned with assuring her own interests in the Middle East which were particularly strong in the Arab world.

She did not want to arrive at a situation in which all she had left in the region was Israeli friendship.

No one here denies the truth of Mr. Rabin's utterance. What is called into question is his propriety in making a report direct to the public over the head of the Government.

Another of Mr. Rabin's comments was that the next United Nations General Assembly would be "the usual operetta in that Tower of Babel known as the U.N.".

CABINET POST LIKELY

Mr. Rabin is expected to give up the Washington post before the end of the year and to join the Cabinet. Some of his critics allege that his outspokeness is part of a campaign to make his personal mark on the public as a statesman.

More sympathetic colleagues take the view that Mr. Rabin is trying to get home to the nation what he feels the Government has failed to make clear -- that American policy in the Middle East is guided by considerations of self-interest and that Israel should be aware of this fact in assessing Washington's moves in the region.

He added the reassuring note that in the event of regional conflict it was hard to see the U.S. standing aside, particularly if Israel had done everything possible to secure a peace settlement.

Bonn-Jerusalem gap narrowed by Scheel visit

Jerusalem, (JCNS). - The gap between the positions of Bonn and Jerusalem on ways to achieve peace in the Middle East, although not eliminated was somewhat narrowed by the discussions here between Mr. Walter Scheel, the West German Foreign Minister, who arrived on Wednesday for a five-day visit, and Mrs. Golda Meir, the Israeli Prime Minister and Mr. Abba Evan, the Foreign Minister.

This is the view of senior Israeli officials who took part in the discussions.

A Foreign Ministry spokesman said that Mr. Eban was pleased to be informed by Mr. Scheel that he was visiting Israel representing West Germany alone and not the Six European Common Market countries of which she is a member.

This is taken here as a denial of a French spokesman's claim on Tuesday that the West German Foreign Minister would represent the European Community's common position on the Middle East.

(According to a diplomatic source in Paris Mr. Scheel reluctantly agreed as a result of President Pompidou's visit to Bonn early this week to make clear to the Israeli leaders during his visit that the May document of the Six Foreign Ministers represented the collective ideas of the Six and had not been "imposed" by France.

WITHDRAWAL ISSUE

On the issue of Israel's withdrawal from the occupied territories, Dr. Brunner, a spokesman of the West German delegation, said that his Government did not share the view that Israel must abandon all of them in a peace agreement with the Arab States.

This was interpreted to mean that West Germany was not supporting the French interpretation of the November 1967, Security Council resolution (which linked an Israeli withdrawal with an end to Arab belligerence) nor the plan of Mr. William Rogers, the American Secretary of State, under which Israel would withdraw except for "minor border adjustments".

Mr. Eban is reported to be satisfied with this interpretation.

Mr. Schell was meeting Mr. Eban for their last official talks last week. The West German Foreign Minister will tour Israel for the rest of his visit.

The main points of the working paper of the Six Foreign Ministers meeting in Paris in May reflected the French policy of total Israel withdrawal from the occupied territories and the internationalization of Jerusalem.

Later a Bonn spokesman said it was untrue that the French attitude had been adopted by the other five Foreign Ministers. The basis reached at Paris accorded with American policy on the Middle East.

Arabs resume publication

The Arab Information Center located in Ottawa has resumed publication of "Arab Canada" after a period of silence. The Center, located at 225 Metcalfe Street, is the chief dissemination source of Arab propaganda material in this country.

Last year the Information Center produced a badly printed and badly edited newpaper in both English and Arab languages. The bulk of the material was scissored out of a variety of publications, and crudely pasted for photo-offset reproduction.

English content was considerably more subdued than that which appeared in Arabic. This may have been partly due to the source of the material. Arabic articles generally came from the most vehement and intransigent newspapers in the Arab world.

The Arab Information Center has also distributed large quantities of very slick, skillfully edited, glossily printed and expensively produced material such as "Arab World". Striking a scholarly note, this magazine, brain child of the Arab Information Center, New York City, is frequently sent to every Member of Parliament in Canada, editors of all the major newspapers and news editors of radio and television stations.

The latest issue of the Arab Canada newsletter, dated July, 1971, insists:

"The first major barrier to peace is Israel's continued occupation of Arab territories in spite of United Nations Resolutions ordering her withdrawal, and in direct violation of the U.N. charter which denies any state the right to expand its territory through force. . .The second barrier to peace is the denial of basic rights of the Palestinian people. There can be no peace in the Middle East unless Palestinians are allowed to return to their homeland and until they have been adequately compensated for the wrongs done against them."

The Arab Canada newsletter in an article on Rev. A. C. Forrest's book, The Unholy Land, quotes the clergyman:

Church Observer, Dr. Forrest said he had, on several occasions '. . .bowed to the enormous pressures the Zionists put on editors such as me and, as a result, have published articles which were blatantly one-sided in support of the Zionist cause'."

This statement will undoubtedly puzzle most readers of the United Church Observer and cause them to wonder whether they have missed some issues of the Observer completely.

Jerusalem gives assistance for church restoration

Jerusalem, (JCNS). - If there is one subject on which the Israeli Government is sensitive to criticism it is its treatment of Christians and Christian institutions in Jerusalem.

This sensitivity stems from its belief that Israel has done more for their welfare and protection than any other guardian administration would or could be expected to do.

The Foreign Minister, Mr. Abba Eban, listed some of the measures taken by the Government in reply to a Knesset question.

Apart from passing a law for the protection of Holy Places in 1967, the Government has left the internal management and other arrangements for the Holy Places securely in the hands of the religious leaders of the communities to which they belong.

The Government has made and honored agreements on compensation for war damage to all the Church institutions. Seventeen Christian institutions have received large sums of money for damage inflicted since 1948 in wars initiated by the Jordanian Government.

Additionally, the Jerusalem municipality has provided churches and institutions with financial and technical aid for the furtherance of spiritual, artistic and cultural undertakings and to encourage construction and efficient maintenance.

CONSTRUCTION WORK

Among those who have benefited from this assistance are the Armenian Patriarchate, the Sisters of Zion, the Franciscan Order, the Greek Orthodox Patriarchate, the White Sisters, the Knights of Malta and the Evangelical Lutheran Church.

Christian institutions are themselves engaged in construction work in Jerusalem. The world's first Roman Catholic institute for ecumenical studies is rising on a hill near Jerusalem; the completion of a Greek Orthodox church near the Old City wall -- which had stood unfinished for many years -- is under way; the cornerstone has been laid for an Armenian theological seminary in the Old City; and Rome University, with Vatican support and the cooperation of the Jerusalem Foundation (a Jewish fund raising body), is planning the establishment of an institute for medical genetics in Jerusalem.

Christian churches are not subject to taxation and are exempt from customs duty and purchase tax. Every religious community has the right to maintain its own schools and to determine their curricula.

Australian students holds confrontation with Jewish leaders

Sydney, (JCNS). - A dozen radical students invaded the monthly meeting of the Victorian Board of Deputies last week urging that resolutions be passed condemning apartheid and South African racialism, asking the Government to cancel the Springbok rugby tour, and forgiving legal and financial aid to Jewish students among those arrested in last Saturday's antiracial rugby demonstration.

After a long and tense debate, the board passed only an amendment reiterating Jewry's opposition to apartheid and racialism. Whereupon the radical students tried to shout down and disrupt the meeting. They came close to blows with some deputies before regular student representatives on the board persuaded the radicals to leave and apologized to the board for the behavior of the radicals, although supporting their cause.

While strongly sympathizing with the students' cause, the majority of the board felt that its mandate was to take issue on specifically Jewish problems only.

Two man party splits

Jerusalem.—Haolam Hazeh, the two-man Knesset faction headed by Uri Avneri, the editor of a sex and politics weekly magazine bearing the same name, has finally split.

Mr. Shalom Cohen, the number two man in the party, is setting-up his own party which, he says, will particularly espouse the cause of Israel's underprivileged oriental communities.

Datsun defies Arab boycott

The failure of a number of prominent Japanese companies to defy the Arabs' boycott of Israel is the subject of a recent report issued by the Anti-Defamation League.

Nissam, manufacturer of Datsun cars is seeking a distributor in Israel, after surveying the potential Israeli market.

The League, which has fought the Arab economic boycott of Israel since 1952, contended that automobile sales experts estimated a Datsun market in Israel of more than 3000 cars annually within two or three years after sales started.

The League's representative said that while Nissan is turning its back on Arab boycott threats, the Toyota motor company "refuses to budge in its adamant refusal to consider Israel as a market for its cars."

He pointed out that "American representatives of Toyota have gotten nowhere with their home office in Japan in offering to help Toyota select a possible Israeli franchise dealer."

In April, 1970, ADL leadership went to Tokyo to confer with Toyota officials about the company's position.

They reported that Toyota, from the beginning of ADL's effort some years ago, has claimed that it is unable to expand its international markets because allegedly it cannot grow fast enough to service them. "The transparency of this position," they insisted "was demonstrated when Toyota recently moved into Indonesia, Korea and Thailand with assembly plants," Arnold Forster, League counsel, said that in 1969, when Toyota was denying its ability to expand its foreign markets, it signed a contract to deliver 3000 cars to Czechoslovakia.

Mr. Forster said that while Toyota refuses to change its stand, ADL meetings over the years with representatives of other Japanese firms, including Yamaha, Sony, Matsushita Electric Company, Fuji Photo Film Company and the Kawasaki Dockyards, resulted in agreements to open -- or reopen -- trade relations with Israel.

Community mourns Samuel Bronfman

Canada's outstanding Jewish leader, philanthropist and businessman died in his Westmount home of a heart attack Saturday night. Samuel Bronfman, a founder and guiding light of the Canadian Jewish Congress, mainstay of the United Jewish Appeal, builder of libraries, art museums and president of an international business empire, was buried Tuesday, following funeral services at Shaar Hashomayim Synagogue in Montreal.

Samuel Bronfman was born in 1891 in a small town in Bessarabia. When only six weeks old, his father Yechiel Moshe, took his family - his wife, three sons, and one daughter - and settled in Saskatchewan. Four more children were born in Canada.

In 1924, Samuel Bronfman married a Winnipeg girl, Saidye Rosner. The happy union produced four children - two sons, Edgar of New York and Charles of Montreal, two daughters, Minda, the Baroness de Gunzburg of Paris, and Phyllis Lambert of Chicago - and nine grandchildren.

In addition, he also leaves a brother, Allan, and four sisters.

The Bronfman family, after a period of pioneering in Saskatchewan, moved to Winnipeg. Here Sam attended school and entered the hotel industry in 1910.

He was only 21 when he purchased a large Winnipeg hotel. Its success became the stepping stone to his entrance into the mail order liquor business. In 1924 he organized Distillers Corp. Limited and four years later acquired one of Canada's prestige distilleries, Joseph E. Seagram and Sons Limited of Waterloo.

Distillers Corp.-Seagrams Limited grew rapidly. With the repeal of prohibition, Bronfman established Joseph E. Seagram and Sons Inc. with head office in New York, in 1933.

In the years that followed Sam Bronfman's genius saw his company grow into an interlocking network of distilleries, warehouses, vineyards, investment companies, real estate enterprises, office sky-scrapers, supermarkets, oil refineries and film companies. His enterprises were dispersed in many countries including Canada, the United States, France and Israel. Although Samuel Bronfman travelled widely and operated in an international business community, nevertheless, he was a proud Canadian who devoutly believed in his country and sought to strengthen it by every means possible.

His other concern was Israel. Sam Bronfman devoted much of his talent, his energies and his wealth to ensure the survival of the Jewish state. He had had the ironic experience of meeting Von Ribbentrop, who was to become Hitler's foreign affairs expert, on a business trip to Germany just prior to the Nazi take-over. Bronfman did not hesitate to challenge Von Ribbentrop and demand to know what would be the fate of Jews in Germany when Hitler seized power.

Von Ribbentrop's evasive answers convinced Bronfman that a tragic fate lay in store for Jews in Europe. He began to pour all of his energy into organizing the Canadian Jewish community to meet the emergency.

First he reorganized and built Canadian Jewish Congress into an all-embracing structure of Canadian Jewry.

Sam Bronfman devoted himself unstintingly to the Jewish community. He offered his insight, his warm humanity and his wealth to assist Jewish education, programs for immigrants, camps, schools, synagogues and universities.

His contributions were not limited to the Jewish community alone. He made generous gifts to Catholic and Protestant charities, McGill and Loyola College in Montreal as well as to numerous museums, art galleries and community centers.

Sam Bronfman was both tough, wise and tender. He was a concerned, dedicated Jew who combined financial success, statesmanship and generosity.

Sam Bronfman, throughout his lifetime, pursued justice.

on the wire

NORWAY WILL NOT ADMIT SPEER

Oslo.—Albert Speer, Hitler's former Armaments Minister, who was freed in 1966 after serving a 20-year prison sentence as a war criminal, has been refused an entry permit by the Norwegian Ministry of Justice. He had applied to visit Norway during August.

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EXPELLED NABLUS MEN PLEAD FOR PERMISSION TO RETURN

Jerusalem.—Four former residents of the West Bank town of Nablus who were expelled to Jordan some two years ago have submitted a request to the local Military Governor through the town council for permission to return.

They promise to abstain from all political activity in the future. The reason given for their expulsion was subversive activity.

•

FBI TAPS JDL PHONES

New York.—America's Federal Bureau of Investigation has been tapping the telephones of the Jewish Defence League since January of this year and also tapped them during October, 1970.

This was admitted in court by lawyers representing the Justice Department. They told District Judge Jack Weinstein that FBI agents had been careful not to listen in on lawyer-client conversations, but the transcripts contain such exchanges.

Judge Weinstein ordered that copies should be given to the JDL defence counsel. The hearing was part of pre-trial testimony in connection with a gun conspiracy charge against 13 members of the JDL.

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BASTARDY BLACK LIST CIRCULATED

Jerusalem.—Lists of mamzerim (bastards) are being circulated to marriage registrars in Israel by the Ministry for Religious Affairs. Admitting this in the Knesset on Monday, the Minister, Dr. Zerah Warhaftig, said he had no idea how many names the lists contained. Previous reports have put the figures at several hundred.

(Mamzerim are allowed to marry only other mamzerim or convert to Judaism).

•

12,000 BUENOS AIRES FAMILIES NEED ECONOMIC HELP

Buenos Aires.—More than 12,000 out of a total of nearly 100,000 Jewish families living in Greater Buenos Aires need permanent economic help. This was reported at a special meeting last week of Amia, the city's Ashkenazi communal organisation.

Amia spent about $330,000 during the first five months of this year to help 4,957 families. But it did not possess the resources to meet urgent requests for aid from another 7,219 families.

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WARSAW YIDDISH EDITOR ARRIVES AS IMMIGRANT

Jerusalem.—Hersch Smolar, the well-known Polish Jewish Communist and editor for many years of the Communist Yiddish newspaper Folkstimme, arrived in Israel on Friday as an immigrant.

Smolar, who once inveighed regularly in his columns against the Jewish State, lost his job with Folkstimme in 1968 at the height of the Polish anti-Jewish purge but was only allowed to leave Poland three months ago as a "tourist" to France.

There he decided to emigrate to Israel.

•

EGYPTIAN JEWS TO CLAIM $900,000,000 COMPENSATION FOR SEIZED PROPERTY

Jerusalem.—So far, 1,270 individual files of claims by Jews who left Egypt and either had to leave their property behind or had it seized by the Egyptian authorities, have been deposited with the Association of the Victims of Anti-Jewish Persecution in Egypt, which has its offices in Tel Aviv.

The value of the claims amounts to $45,000,000.

The Egyptian-Jewish community, which numbered between 75,000 and 80,000 before the establishment of the State of Israel, has dwindled to less than a few hundred.

The Association believes its final dossier will contain some 20,000 claims, worth more than $900,000,000. It hopes that they will be presented to the Egyptian Government in the course of any peace negotiations which might take place.

"Rare combination of heart and soul, zeal and devotion"

The Canadian Jewish News interviewed many of Sam Bronfman's longtime associates. They offered the following comments:

EMMANUEL SHIMONI, (Charge d'affaires, Embassy of Israel, Ottawa):

"The Embassy of Israel heard the news of the passing of Sam Bronfman with a feeling of the deepest regret and sorrow. The late Samuel Bronfman always maintained a close and profound interest in the welfare, progress and development of the State of Israel. He was a personal friend of Israel's leaders and maintained an intimate and personal friendship with all Israel's Ambassadors to Canada.

MONROE ABBEY, Q.C., (President of Canadian Jewish Congress):

Canada, and especially Canadian Jewry, has lost a person who has been a giant in his activities -- a very wise man who not only gave most generously of his means but even more generously of his time.

There was no good cause which came to him and went away unanswered. We will miss him tremendously.

A. B. BENNETT, (former president of Canadian Jewish Congress and one of the founders of Canadian Jewish Congress in both 1917 and 1932):

"Sam Bronfman's role in Canadian Jewish history was much larger than just his wealth. He was a man who sought to fashion the quality of Jewish life in Canada and to produce the organizations that would permit the Canadian community to meet the challenge. Sam Bronfman wanted Congress to be representative of Jewish life in Canada and to help the community reach its greatest potentiality.

SAUL HAYES, (Executive vice - president, Canadian Jewish Congress):

Leadership rarely combines qualities of heart and soul, attributes of zeal, devotion and innovation. Samuel Bronfman's great contribution was that he planned, that he acted, and that he brought his qualities of foresight and judgement not only to his business but to the country and to his own community."

•

MICHAEL GARBER, (Past President, Canadian Jewish Congress):

"The whole Jewish community is mourning the loss of a great leader -- he contributed not only of his wealth but also of his great talents and devoted many hours to several institutions, particularly the Canadian Jewish Congress, which he headed for a period of eight years. He will be sorely missed."

NOAH TORNO, (President, Jordan Wines):

"The death of Sam Bronfman is for me a personal loss of a close friend. Humanity at large, without boundaries of country or religion, has likewise lost a great fellow human being. He will be missed but, at the same time, he will always be remembered."

RAY WOLFE, (Past President, Toronto Welfare Fund):

"The passing of Sam Bronfman leaves us all with a sense of great loss. He was a great builder, a great example. The extent of his contribution to Canadian Jewry cannot be fully appreciated. We have lost a great leader. No one will ever be able to provide the same quality and intensity of leadership. He was unique in a class by himself."

SYDNEY HARRIS, (Regional Chairman, Canadian Jewish Congress):

"The Jewish community of Canada, the Canadian community and the world community, has suffered a grievous loss. 'Mr. Sam', as he was affectionately known to all his friends, exemplified the qualities of a man who, despite material success, never forgot the values of loyalty and dedication to his people and his country."

International lifestyle conference first for World Union of Jewish Students

Eighty-five Jewish students from Europe and ten students from Israel will join one hundred and fifty Jewish students from communities throughout the United States and Canada for the first international students conference on Jewish culture and lifestyles.

The conference, "Jewing it '72: Encounters in the Month of Elul", will be held at the JYC Camp in Zeigler-ville, Pennsylvania. It is being planned for Labor Day weekend by the World Union of Jewish Students, in cooperation with the North American Jewish Students' Network and the Philadelphia Union of Jewish Students. Making the conference possible are the contributions of the Memorial Foundation for Jewish culture and the Federation of Jewish Agencies of Greater Philadelphia and the assistance of the Jewish Y's and Centers of Philadelphia.

The planned program will include presentations and discussions on Hassidut, Mussar, Yiddish Culture, Post-Emancipation Western Jewry, Jews in Islamic Societies, Jewish Theater, Art, Music, Photography, Dance and Writing. Much of the time will be devoted to the actual experiencing of Jewish lifestyles and experimentation with Jewish art forms.

This unique experience will enable the involved Jewish students from Europe to exchange ideas and develop common cultural and educational programs with their counterparts in North America. Within the last few years the North American Jewish student community has seen the development of innovative forms of Jewish community and creativity, such as Jewish students unions, the Jewish student press, Havurot, a radical Zionist revival and the Yiddish renaissance.

Participants in the conference will represent every segment of Jewish student community, both observant and secular, Zionist and neo-Bundist, radical, conservative and moderate. The food will be strictly kosher, and various groups have been asked to prepare Shabbat programs in their distinctive style.

JEWISH STUDENTS RAISE FUNDS FOR U.J.A.-I.S.F.—Micky Ostro, left, a Graduate of the Community Hebrew Academy of Toronto, and Shelly Katz, a Grade eleven student in the Academy, holding an outsize cheque for twenty-one thousand dollars representing funds raised for the United Jewish Appeal-Israel Special Fund.

The money was raised through a joint effort by students of the Associated Hebrew Schools and the Community Hebrew Academy, through various projects, and the walkathon held in behalf of the U.J.A. -I.S.F.

First corporate dinner landmark for Bonds

A landmark in the 18-year history of Israel Bonds in Canada will be attained in Toronto on October 28th with the holding of the first "Corporate Dinner" ever to be undertaken in this country. Jack

JACK STUPP

Stupp, President of Consumers Distributing Company Ltd. will be the guest of honor.

"The unanimous selection of Jack Stupp to be the guest of honor for this event culminates an intensive search for the best possible business leader, strongly identified with economic aid for Israel, to lead-off this most important enterprise", stated Campaign Chairman Albert J. Latner. "We feel that Mr. Stupp's expertise, and commitment will be invaluable assets in helping us to achieve the vastly-increased quota facing our community in the 1971 Israel Bond Campaign."

A. E. Diamond, Chairman of the Toronto Assembly, National Honorary Societies of Israel who will be playing an important role in the event, stated, "The scope of the Corporate Dinner concept is exceedingly promising and we look forward to the success of the Consumers Distributing Company Corporate Dinner in October, as setting the pattern for many many more Corporate Dinners to follow, supplying the millions of dollars of vital investment capital essential to the State of Israel".

ASK THE RABBI
a JCNS featurette

Q. I see that a Southend rabbi refused to attend shiva for a person who was cremated. What is the reason?

A. Reform and Liberal congregations permit cremation if it is carried out in a reverential manner. Orthodoxy, however, is severely opposed to cremation for a number of reasons. (1) Cremation was a pagan practice in ancient times so that the memory of it still taints it. (2) Burial in the earth is a religious duty (Deuteronomy 21, 23 as interpreted in Sanhedrin 46b). (3) It is forbidden to mutilate a corpse (Hullin 11b). (4) Cremation is said to contradict belief in the resurrection of the dead.

Some of these reasons are more convincing than others. The last, for instance, depends on a crude, literalist view of the resurrection of the dead. In any event it is certainly true that cremation is against Jewish law as Orthodoxy sees it. (For the vehement opposition to cremation in comparatively recent responsa see the sources quoted by S. Braun: (Shearim Metzuyanim Ba-Halachah, New York, 1952).

What of shiva for a person who has been cremated? The only reason I can see for a refusal by a rabbi to attend such a shiva is that the cremated person is to be treated as a sinner who "separates himself from the congregation" of whom the Shulchan Aruch (Yoreh Deah 345, 5) rules that there is to be no shiva. But nowadays it is surely far-fetched to treat a person who wishes to be cremated as the kind of sinner to whom this applies.

In Grunvald's Kol Bo on Mourning (New York, 1956, p 54, note 38) authorities are quoted who state explicitly that it is permitted to visit those who mourn for a person who has been cremated, while they are sitting shiva. So it would seem that the rabbi you mention has favored an unduly harsh interpretation of the law.

But it is not the habit of this column to give decisions on individual cases in which particular rabbis are involved, not alone for reasons of professional etiquette but because all the circumstances must be known before a definite opinion can be expressed.

Q. What is kosher cheese? Is it made of supervised milk without rennet?

A. Yes, but it is the absence of rennet which really counts not the supervised milk. The reason for supervised milk (where this is still observed) is in order to prevent the introduction into the milk of milk taken from a forbidden animal (pig's milk for instance). The din says the milk of a forbidden animal does not curdle sufficiently to be able to make from it butter or cheese.

Israeli mayors attend farewell for Geffen

On Wednesday evening, July 21, the Federated Zionist Organization of Canada, Central Division, will tender a Farewell Reception for the Hon. Consul General of the State of Israel in Toronto and Mrs. Aba Gefen. Commencing 9:00 p.m. in the Jerusalem Hall, Toronto Zionist Center, this reception is co-sponsored by the United Israel Appeal, Ontario Region; Jewish National Fund; and Toronto branches of Canadian Friends of the Hebrew University; Canadian Friends of the Weizmann Institute and Canadian Technion Society, and will be chaired by Mr. Daniel Monson, President of FZOC, Central Division.

A delegation of mayors and deputy mayors representing Israel will be in Toronto on the occasion of the Conference of the International Union of Local Authorities. They are also invited to attend this reception in order that we will have an opportunity to welcome them to Toronto as well.

According to an announcement made by Mr. Yehuda Noy, Executive Director, Federated Zionist Organization of Canada, Central Division, a highlight of the evening will be musical entertainment provided by the renowned Tibor Kelen.

Ottawa elects Council head

ABRAHAM PALMER

Abraham Palmer, a vice-president of the Jewish Community Council of Ottawa for the past two years was elected president of the organization at the 31st annual general meeting held on June 28. He succeeds to the post held by Jacie C. Horwitz, Q.C.

SERMON FOR THE WEEK

THE QUALIFICATIONS OF A LEADER

Let the Lord, Source of the breath of all flesh, appoint over the community someone who will lead them as they go out and as they go in. . .(Numbers 27:16,17).

When a leader was sought for a new youth group organized on Mount Zion, many candidates were considered and all were capable. Some were motivated by extreme points of view; others were aggressive. But Reuben who was finally appointed was of a quiet nature and always perfectly tolerant of others' views. When asked why Reuben was chosen, the Curator replied: "I let myself be guided by the Bible. When Moses asked God to appoint a leader to succeed him, we are told that he said:

"'Let the Lord, the Source of the breath of all flesh, appoint over the community someone who will lead them as they go out and as they come in; so that the assembly of the Lord shall not be as a sheep without a shepherd'" (Numbers 27:16,17).

The Curator continued: "The Bible uses an unusual expression, Elohay haruhot l'khol basar 'the Lord, Source of the breath of all flesh'. Why doesn't it say: 'God, the Creator of the world?' The Bible's exact words are intended to imply that, just as God, the Source of the breath of all flesh, understands every human being, so the leader must not be guided exclusively by his own views. Instead, he must try to understand all the people whom he leads. It is because Reuben possesses such a capacity that we have appointed him to be the leader of the young people's organization."

FROM HEAVEN ON YOUR HEAD, by Dr. S.Z. Kahana adapted by Rabbi Morris Silverman. By arrangement with Hartmore House, Hartmore House, Hartford, Conn.

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HEBREW CALENDAR
23rd of Tamuz 5731
Sidra: Pinchas
Candlelighting: Toronto, 8:40; Montreal, 8:24

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Hassan survives

No Colonels' regime in Morocco

The bungled attempt to set up a Moroccan revolutionary republic similar to that in Libya, Syria and Egypt, forestalled the takeover of the last country on the southern Mediterranean friendly to the West.

King Hassan has frequently been referred to as a "moderate" on Israel. His country has not launched a propaganda war calling for the destruction of the Jewish state. The King himself has consistently irritated Arab leadership by suggesting that it might be more practical to accept Israel's existence.

Had the rebellion succeeded, it would have meant an additional "Colonels' regime" in the Arab world shouting socialist slogans, but in reality providing little in the way of social reform.

We have become accustomed to military regimes which seize power in the name of "the Revolution". We know that nothing revolutionary happens except that the "ins" are pushed out.

Genuine social reform in Arab countries could make a great contribution to peace in the Middle East. First, the regime would have to reorder its priorities so that human welfare, land distribution, education, advanced agricultural technology, housing and consumer needs would become the prime objectives. Regimes genuinely dedicated to such purposes would find Israel a ready ally and a useful friend.

Until that day, we will continue to prefer a sane, pragmatic king, to a hysterical, vengeful, pseudo-revolutionary.

S.I.L.

Jewish education

The time to act is now!

Vacation time perhaps is the period of the year when we should ponder upon the future of our children. We all make sure that they enjoy their holiday, their break from the daily routine, from school, from discipline. Yet, this is the time when we should consider their future.

In our generation it is difficult, almost impossible, to be certain of what is right and what is wrong. We have lived for centuries and millenia in an atmosphere imbued by the spirit of traditions transmitted from father to son, from mother to daughter. Many axiomatic truths have become outdated. Or so it seems. Thus, when one discusses today the duty of parents to provide their children with education, he may be out of the crowd, certainly not mod, not groovy.

However there are those among us who do believe, who do not subscribe to the theory that because Darwin compared us to apes, it is our duty to ape various fads and fashions.

The Jewish people, the People of the Torah, believe that the legacy of Sinai is eternal and applicable to each generation and in every society. In fact, it has proven itself especially in the field of education. If it is true that Jews have been more inclined to study and to the pursuit of scholarship, it is not because of any racial characteristic. The book and the school are open to all humanity and there are no "races" more capable of absorbing learning than others. The love of study has to be cultivated; this is exactly what culture means.

The Torah tradition essentially has been: "And thou shalt pursue it diligently day and night". It is the respect for the men of learning, for him who continues the steady search for truth, that has made Jews a community distinguishable by its love of learning.

This tradition has been endangered in each generation because of passing fads and those who believed in assimilation, today called "integration."

There is no substitute for Torah education when parents consider the future of a child. Therefore, in these months of relaxation and vacation, it is incumbent upon every parent to think earnestly of the future of his child.

M.J.N.

CIA in Israel

Visit at request of Nixon

Israel is a small country and foreign visitors are highly visible. Recently, a succession of visitors has been coming and going, holding private talks with Israeli officials and departing without clearly stating their business. The result has been intense speculation by both the Israeli and world press. The visit of Victor Louis, Russian journalist, led to suggestions that the Russians were eager to increase the flexibility of their position in the Middle East by re-establishing communications with Jerusalem. Russian officials in the United Nations, however, suggested that it was Israel which was eager to re-establish diplomatic relations with Russia in the hope of lessening her dependence on the United States as an ally.

Then came the surprise visit to Israel by the Director of the U.S. Central Intelligence Agency (C.I.A.). Richard C. Helms' mission may have been a badly kept secret but a thorough-going mystery.

Canadians are generally suspicious of the C.I.A. As an adjunct of American policy in Latin America and Vietnam, we have seldom applauded its activities. However, recent revelations regarding the Vietnam war published by the New York Times reveals that the C.I.A. was much more sophisticated, knowledgeable and strategically correct than we realized.

There must be a key to the mystery. In order to break the code we must recall that the U.S. State Department, has generally defined U.S. interests in such a way as to encourage friendship with the Arab states, rather than with Israel. Foreign service personnel manning Middle East desks tend to be Arabists.

Ever since the United States began to play an important role in relation to the Middle East, it has been necessary to get the issue of Israel out of the hands of the State Department and into the hands of the White House.

It was an important equation with Johnson, and has become critical with President Nixon.

There are serious differences between the State Department as represented by Secretary of State William Rogers and the Department of Defence under Secretary Laird. The latter sees the Soviet-Egyptian Friendship Co-operation Treaty as a serious setback for the United States.

It appears a strong probability that Richard C. Helms' mission was at the direct request of the President in an effort to gain better information in order to decide between the approaches of the State Department and the Pentagon.

Just whom Helms saw while in Israel and what he gained from his four day visit is impossible to say. One can speculate that the chief topic was Israel's evaluation of the Russian-Egyptian pact and its effect on Israel's immediate arms needs.

S. I. L.

Community debates government need for aid to day schools

The complex issues surrounding tax support for Jewish Day Schools are being studied by a number of boards and committees in the community.

"The Committee for Government Aid to Jewish Day Schools, headed by Dr. Stewart Rosenberg, has developed a brief in which they request, as a right, tax support for the 'secular portion only' of the curriculum being taught at such schools."

The Canadian Jewish News feels that this will be the most important issue confronting the Ontario Jewish Community in the immediate future. We have therefore obtained permission to reprint two position papers, one pro, and one con prepared for discussion by the Joint Community Relations Committee.

For: key to survival

The crucial question for the Jewish community of the Diaspora today is its survival. The key to that survival is the quality and quantity of Jewish training received by its younger generation. The type of part-time afterhours schooling for which we opted several generations ago in which Judaic training was an after-thought attached to the general schooling in the late afternoon or early evening has clearly been a failure. Jewish parents are beginning to realize this for in this province in a growing measure they have chosen for the Jewish day school. More and more the Jewish day school -- while it is not the norm for a majority and never will be -- is recognized as an essential part of the pattern of cultural pluralism of our society and is an accepted segment of the educational mosaic.

Very well, one might say, the day school is here to stay and has many acknowledged merits which are not challenged. But can one not support the Jewish day school morally, financially and otherwise without going the length of seeking government aid? Isn't this our own special responsibility? Why should we upset our relations with our fellow-citizens on so controversial a matter as religion and education (as witness the Catholic-Protestant debate of so many years) when we can earn their respect and keep our independence by paying our own way.

NO WAY OUT

The reply is that by now there is no other way out. Those who have worked for and nurtured the Jewish day school find that the costs being what they are, to maintain a proper pedgagic level, adequate salaries and to attract skilled teachers, private and community sources are simply not enough. All other possibilities have been examined and investigated again and again in the past ten years and we are driven inexorably to one source -- the public dollar!

That this is a legitimate source not a special favor is clear from the fact that we ask it only for the secular studies program approved by the Department of Education and subject of its regular inspection. How this infringes on any community relations principle is difficult to see. (It should be borne in mind that the Catholic Separate Schools and the Christian Reform group ask for subsidies for their total teaching program unlike the Jewish day schools).

The government is not being asked for capital grants to pay for construction nor for funds to pay for teaching Hebrew poetry, Talmud, Jewish history or liturgy but only to cover the cost of the general studies curriculum (arithmetic, French, Latin, etc.) which it prescribes. This is a sound and reasonable request which puts no unfair burden on any element of the population. Those who do bear an unfair burden are the parents who now send their children to a day school having to pay their normal school taxes and at the same time pay more than twice over in their school fees.

Whatever be the monies eventually made available -- to the various types of schools, Jewish and otherwise, there is little danger that these schools will proliferate and multiply in the expectation of government grants. The school must first be built and paid for, they must be demonstrably viable institutions before they would be given recognition for a grant. The private school is not going to be indiscriminately rescued by the government nor will it ever be in a position where it could compete on equal terms with the public sector as there will continue to be tuition fees and those schools will continue to attract a minority among parents -- that minority which seeks something the public school does not offer and which in the nature of things it cannot be expected to offer. It is highly unlikely then that we will see any increase in the aggregate of schools eligible for such aid. The public school will still command the greatest registration, will continue to be free to all comers subject to no payment of fee and stands in no danger of being subverted. The fiscal demands of the private sector, while major in terms of their own means, are so minor in terms of the total provincial budget that to attack it on the grounds of removing funds from the public school is to see a bogey where none exists.

Those who send their children to the Jewish day school are by no means writing off the public sector of our schools. They may send one child to one primary level and move him later in high school to the public sector. This is constantly going on. They have their feet in both camps and would resist any attempt, should it arise, to diminish their right to use the public schools merely because they also support another system which gets some public funds. The Jewish day schools will remain what they are -- community schools and not official Jewish schools to which Jewish children could be directed should they for some reason not adjust in the public school.

The consideration of community relations has been raised. We should undoubtedly try whenever possible to gauge the temper of the total community in whatever ventures we undertake or seek to achieve, to determine whether public opinion will provide a favorable climate, to see if the project in question would clash with any long-standing tradition or principle, to see if it is consistent not only with our interests but those of the larger community.

On this issue it is by no means certain that those who raise the bogey of community relations are justified. Canada has no iron-clad separation of church and state. It might be pointed out that in the United States, where constitutionally such a wall of separation did and also spread to several centers outside of Metropolitan Toronto such as London, Windsor, Hamilton and Ottawa.

(cont. on p. 5)

Certain persons who as recently as six years ago opposed government aid to the Jewish day school have changed their minds basing it on the quantitative change that has taken place since. The large increase in enrolement and the consequent rise in costs together with the rising prices and salaries have so heightened the burden of costs that there is no alternative, they say, but to seek aid in the form of government subsidy in one way or another.

It is conceded by the advocates of government subsidies that the majority of Jewish children will remain in the public school. It is, therefore, a consideration based not only on principle but on self-interest to ensure that the public school system will not be impaired and will remain an effective and desirable form of education. As Jews and as citizens of Ontario, this should be paramount. The Jewish day schools are by no means the only institutions seeking such aid. There is a network of Christian day schools maintained by the Dutch Reformed Church that has been actively working towards this end. The association of private day schools embracing such institutions as Ridley College, UCC, Appleby College, etc., presented a brief to government about a year ago asking for such aid. Most important of all has been the persistent and untiring effort of the Catholic Separate Schools to extend their status of public support from the present limit of Grade 10 to the end of high school, i.e. to grade 13.

So far the Ontario government has shown no indication of consenting to any of these proposals. It would seem that if agreement is given to one it would necessarily be extended to all -- and this could very easily mean the chipping away of supports to the public school system in this province and its relegation to a position where it would no longer be able to fulfil its maximum potential. Not enjoying a fiscal primacy it would not enjoy an educational primacy.

Against: end public schools

The Jewish day school was first introduced in Ontario in the early 1940's. It was not, however, until the 1950's and more particularly in the 1960's that the enrolment grew until now the registration is much higher than was contemplated about fifteen or twenty years ago. It has

Any aid provided for Jewish schools would by the same token have to be available to other private or community schools. It could not be dismissed that these are in some cases "snob schools" without the religious and cultural motivations of the Jewish day schools. In many cases they actually possess a religious coloration or link. They could make out as valid and compelling a case as any other institutions.

The example of Great Britain has been given as a situation where religious and private schools, Jewish and otherwise, are given subsidies without any noticeable damage to the public school system. The analogy is an incorrect one as the English system is not parallel historically to Ontario's. . .In England (we do not refer to Scotland which had a different development) there grew up in the eighteenth and nineteenth centuries various schooling arrangements sponsored by churches, individuals and others in addition to the historic "public schools" (in the paradoxically contrary use of that word) such as Harrow and Rugby. It was not until relatively late in history -- after 1870 -- that the first official steps were taken to set up common schools administered by the municipalities. In England, therefore, the development was in the opposite direction: the common school was a later development designed to fill in the gaps and deficiencies of a collection of private systems. To remove aid to these private schools would damage institutions that were already providing schooling to a sizeable segment of the population.

As for Quebec the fact that this province is an exception in Canada needs no further elucidation. The entire story of the Jewish School Question in Quebec going back to the turn of the century is so complex and so grounded on Quebec's special historical, juridical, ethnic and religious situation that it has little relevance immediately to the rest of Canada. One point, perhaps, deserves some attention. Several years ago the Quebec government arranged for a per pupil grant to children attending all private secondary schools and several Jewish day high schools were included in this. It is important to note that secondary schools were provided for in this respect some years before primary schools. The rationale for this was clear. Quebec was undergoing the "Quiet revolution" and entering its in-

(cont. on p. 5)

Pro:

- Necessary for survival in Diaspora
- Contributes to educational mosaic
- Aid to secular studies only
- No other source of funds available
- Injures no constitutional principle

Con:

- Only a minority will attend day schools
- Must preserve public school
- Ignores principle for expediency
- Creates religious conflicts
- Obscures need to remove religious education from public schools

KEEP SMILING

War? what war?

The New York Times recently reported that Misses Liz Arasim and Karen Burgess almost caused an international scare recently.

The Lansing Catholic Central High School seniors decided to call on the Israeli embassy and ask questions about the Middle East war as suggested by their teacher, while they were attending a Government workshop in Washington.

They told a taxicab driver to take them to the Israeli embassy on Embassy Row. There they asked an official why his country was at war with Egypt. The official denied his country was at war with Egypt. The girls told him that while it might be possible he did not consider his country at war with Egypt, most people did consider it at war. They pressed on with the issue until the official became visibly shaken and he left the room in a hurry.

Soon the official returned, looking relieved, and assured them:

"I have checked carefully and we are not at war with Egypt."

The girls realized a few moments later, they were at the Santo Domingo embassy.

Comment Canada

by M.J. NURENBERGER

New tune by Bonn

Recently, we heard echoes of new music being played in the little capital of West Germany. According to well informed sources the new tune of this political melody now heard in Bonn has nothing in common with that city's most illustrious son, Ludwig van Beethoven, whose "All Men Are Brethren" inspired generations of freedom fighters.

*****

Foreign diplomats stationed in West Germany warn of a new political mood prevailing in the Federal Republic, an atmosphere dangerous among a nation guilty of provoking two world wars within one generation. This new atmosphere, we are told, is one of an ultrapragmatic approach in the field of international relations. Some Germans tend to forget that their nation is still on probation. All those in Europe and overseas who paid the price for German militarism during two wars, have been asking the question: Can we trust the new Germany? Is it true that an economic colossus such as Bonn could become again a threat to world peace?

*****

I remember a talk with a Canadian ambassador to Bonn some years ago. He was a man who had graduated from a German university before World War II. When I spoke to him of the new German generation, after being impressed by my listeners during a lecture at a university, the diplomat warned me: "In Germany there is always a danger of confusing Dr. Jekyl with Mr. Hyde. We never know which."

*****

I, for one, however, found in postwar Germany a new spirit, one that has as much in common with the passion for conquest of the traditional German as the youth of Copenhagen have with the Vikings.

I have never been impressed by the Soviet regime's agitation against West Germany which I believe to be a camouflage to cover its own belligerent schemes. At the same time, one must remember that, in Russia as well as in Western Europe, no one has forgotten, as yet, the price in millions of human lives paid for Hitler's aggressions. While there may be in Russia a tendency to cover up Moscow's imperialistic designs by talking of the potential threat from Bonn, there also is a genuine feeling of fear regarding renascent Germany. The Russian people suffered; so did the Poles, the Czechs, the Danes, the Dutch, the Belgians and the French. These people cannot forget what happened during that dark night when the swastika covered the continent.

*****

Therefore reports from Germany to the effect that German foreign policy must divorce itself from the immediate past gives us the chills; especially since the Socialist chancellor of Germany has found it opportune to inaugurate his *Ostpolitik*. Those who remember the era between World War I and World War II rightly ask the question: Are we facing a new Rapallo?

Very recently, Willy Brandt, during his visit to the United States, appeased President Nixon. And, if one is to believe statements by the President himself and his advisor Henry Kissinger, the United States *seems* satisfied with the new overtures by Germany towards the East.

*****

This new West German tendency naturally had its repercussions in Jerusalem and throughout the Jewish world. Since Adenauer, the rapport between Israel and West Germany has been a very close one because the West German government understood that a rapprochement with the government of the Jewish state perhaps is more important for the image of the new Germany than even the historic reconciliation with France.

Thus, a few weeks ago, when rumors were spread that the German Foreign Minister, Walter Scheel, cynically remarked, "We are not Nazis and we do not have to be blackmailed by Israel; that relations with Israel should become "normal" -those among us who believe in Jewish-German dialogue shuddered. How can there be, in our generation, a normal attitude between any German regime and the nation that came into being by the blood, sweat and tears of the survivors of the holocaust?

*****

Now it becomes clear that the "reliable sources" feeding us constantly with that kind of information are not as trustworthy as we thought.

Adenauer understood it; so does Brandt, as we learned from his pilgrimage to the Warsaw ghetto memorial. And if there were any doubts about Walter Scheel, reports from Jerusalem will convince us that the policy of the West German Government still is one of responsibility for the immediate past; it stems from a profound recognition of the fact that the German people *do* have an obligation towards the victims and suriviors of the war against Jews, conducted by a regime elected to power by the German people.

*****

During his last week's visit to Israel Walter Scheel declared, according to Reuters:

"Here, one can feel the fundamental force which drives this people and the basis for the very special relationship between our two nations. It is very difficult to imagine that my people have exterminated a whole people which lived in our midst."

*****

Thus, the West German government pledges to continue its policy based on this *special obligation* towards Israel and the Jewish people. As long as this effort continues, those among us who believe in improving the climate in international relations will continue to work for a better understanding between Jews and Germans.

Dr. David Shaul, Eric Levitt aboard Bat Yam

Fleet captures Niagara marina

A three-boat flotilla carried the pennant of the Island Yacht Club across Lake Ontario to Niagara-on-the-Lake last week. The yachters included Dr. David and Shirley Shaul on Batyam, Eric and Rya Levitt aboard Raku II, and Phil and Min Givens at the tiller of Minelmike.

The families visited the Shaw Festival, spent an evening with former Torontonian, Hart Wintrob, who now lives in Niagara-on-the-Lake

Rumor has it that Phil Givens is looking for a larger boat. When interviewed by The Canadian Jewish News, Givens stated, "I need a bigger boat like a hole in the head."

Some can remember the summers between 1941 and 1945 when university students spent two weeks in training at the military camp a few miles from the marina at Niagara-on-the-Lake. They were transported by truck and on the paddle-wheeler S.S. Cayuga. Givens, at that time, a lance-corporal, probably did not dream that he would one day return as a captain.

Philip Givens before the mast

Barbecue dangers cited

How often has a sudden rainfall spoiled your plans for a backyard barbecue? If you're anything like one hostess reported to the Ontario Safety League, the rain won't dampen your spirits.

She moved both the braziers and the guests into the garage to continue the party. Within half an hour, a number of the party-goers became ill. One woman fell unconscious and could not be immediately revived. Fifteen guests were rushed to the hospital. Fortunately, they all recovered.

Not one of the victims suspected they were suffering the ills of the invisible killer, Carbon Monoxide -- odorless, colorless, tasteless and invisible. You can't detect it, but you can prevent it by being alert to the hazards. Barbecues, hibachis, or any fuel burning applicances should never be used in an enclosed area where ventilation is poor.

BOOK REVIEW by Dr. Arnold Ages

Land and belief linked

GREAT RELIGIONS OF THE HOLY LAND. By Stuart E. Rosenberg. McClelland and Stewart. 192 pp.

Dr. Stuart E. Rosenberg, one of the most energetic members of the rabbinate on this continent, has published a loving tribute to Israel in the form of a historical guide to sacred places and sites.

What distinguishes the author's contribution from the score of photographic albums on the same theme, is the presence of a sensitive prose commentary that accompanies the photographs.

In the vortex of passions and hatreds which characterize much of the Middle East today, it is appropriate and refreshing to have our attention drawn to the religious foundations of that region.

Three universal faiths, Judaims, Christianity and Islam were nurtured on the soil of Eretz Israel. Within that matrix the finest expression of human idealism was given voice.

Dr. Rosenberg's pictorial essay seeks to highlight the particular genius of each of those faiths. He has accomplished this by providing short but incisive summaries of the cardinal doctrines of each and at the same time juxtaposing portraits of the physical monuments which link the religion to the land.

The selection of photographs is good although it is regrettable that none appear in color, save the one on the book jacket. While most of the photographs are featured in this volume for the first time, this reviewer did note a number which are well known.

In his exposition of the three main religions of the Holy Land Dr. Rosenberg has scrupulously eschewed even the hint of polemic.

His treatments of Christianity and Islam are couched in tones of respect and deference. Statements reflecting Islamic and Christian doctrines are buttressed with quotations from the Koran and New Testament. In this context Dr. Rosenberg's album could be considered as a model of ecumenism.

Among the most valuable insights which the author offers in his explanation of the way in which Islam has helped preserve the many sites in the Holy Land which relate to Judaism.

The Arabs, we learn, built many of their mosques and shrines in areas that were associated with Biblical events. Thus the great Aksa mosque in Jerusalem stands, according to Muslim tradition, on the spot where Abraham was about to sacrifice Isaac. Similarly in Hebron the Cave of Machpela, known since Muslim times as Al-Haram al-Ibrahim, serves as a mosque.

The reason, of course, that the Muslims did this was to validate their own claim to religious truth. Without the historical referent to Jewish historical events, Islam would have had more difficulty asserting itself.

Christianity also benefitted from Judaism's association with the land. "The Holy Land Was greatly enhanced," writes Dr. Rosenberg, "for it benefitted materially from the new interest of world Christendom in the biblical sites and from a growing preoccupation with the building of monuments to mark places made sacred by mention in the Old and New Testaments."

Today in Israel the spirit of all three faiths suffuse through the land. In photograph and narrative Dr. Rosenberg has caught both the dynamism and beauty of a country which is immensely rich in the things of the soul and heart.

RECENT AND RECOMMENDED

Among the three hundred or so books written about the Six Day War in twice that many languages, western readers have not had a real opportunity to know what Israelis themselves thought about the conflict.

This lacuna has been felicitously remedied by Ruth Bondy's MISSION SURVIVAL (Sabra Books), an anthology of essays and articles which appeared in Israeli papers before, during, and after the war.

The contributors represented in the book constitute a Who's Who of Israeli writers from Amos Kenan, Yael Dayan, Amonon Rubenstein to Sabtai Teveth, Aharon Meged to Moshe Shamir. In all, one hundred and twelve different selections are included.

It would be difficult to rank the pieces; they are of uniformly high quality and reflect accurately the atmosphere of Israel in the hectic days of June, 1967.

Rothschild elected

Haifa, (JCNS). - Mr. Evelyn de Rothschild has been elected chairman of the board of governors of the Technion, in succession to Mr. Moshe Landau, a member of the Israel Supreme Court.

Mr. de Rothschild, who has been chairman of the British Technion Society, said after his election that the Technion's first priority at this time was the provision of increased accommodation for academic staff and students, to parallel the investment of effort and money in providing buildings and tools for education and research.

The Technion has 5,000 students and 2,000 graduate students, with an expected annual student growth rate of 10 per cent. Among their needs, said Mr. de Rothschild, were places for study and relaxation.

Cash awards for furniture design

An international jury has been appointed to judge the 1971 Ontario Furniture Design Awards Competition. The Eedee (excellence of design) awards are sponsored by the Ontario Department of Trade and Development to encourage new design concepts in furniture and furnishings.

The 1971 Eedee furniture awards will be chosen under four categories: home furniture -- production line; contract furniture -- production line; home furniture -- original design; contract furniture -- original design.

Cash awards will be presented to designers in each of the four categories, according to the jury decision, for both the winner and the runner-up. Winners will receive $500 and the runner-up will receive $250.

Grand Eedee Awards of up to $500 for further study at an accredited school or at a designer's conference or show will be presented to the best over-all winner in production line (home or contract), and to the best over-all winner in design for limited production (home or contract).

Design submissions will be evaluated by the international jury based on originality of design, consumer appeal, production capability, suitability for the purpose, and application of new materials and techniques.

Honorable Allan Grossman, Minister of Trade and Development, will host a reception at the National Interior Design Show, Toronto, November 1971, and make the best-of-show presentations. Members of the jury will also be on hand to present awards.

The winning prototypes will be on display at the National Interior Design Show, and subsequently at retail outlets in Ontario during the following months.

Osnat Londer and Arye Freidin

Love at first hearing

by Moshe Ron

A very special wedding was recently held at the journalists club in Tel Aviv.

The guests, were Israelis who have lived in Israel for many years, as well as new immigrants from Russia, former Israeli diplomats in Moscow, Hebrew journalists and writers, members of kibbutzim and army officers.

The wedding was living proof of the saying of our sages, that forty days before the birth of a child, a voice is heard in the sky saying that this boy will in the future be married on earth to that girl.

The husband was the young Jewish engineer from Moscow, Arye Leib Freidin, who had come to Israel a few months earlier. His bride is a Sabra, Osnat Londer, the daughter of the well-known Israeli poet and journalist, Pinchas Londer, who was among the first members of the editorial board of the Tel Aviv daily "Har'aretz". Osnat is a speaker on Kol Israel in Jerusalem. Among others, she broadcasts news and programs to Russia and greetings for Russian Jews from their relatives in Israel. She has studied at the Hebrew University in Jerusalem and in America, and is a beautiful girl.

Engineer Freidin heard her voice two years ago over the radio in Moscow, and fell in love with it on first hearing. From then on he listened regularly to the broadcasts from Kol Israel in order to hear Osnat's voice. Freidin decided to give up his plans for a scientific career in Russia and to build his future in Israel. He wished to come to Israel and to meet Onsat.

Among her other duties Osnat Londer used to come often to the airport in order to meet new immigrants from Russia and to record with them broadcasts for Kol Israel. But when the group of Russian immigrants arrived, including engineer Freidin, Osnat was not there. . .

Immediately after descending from the plane Freidin asked official of the Jewish Agency who came to receive the new immigrants, if they knew a speaker on Kol Israel, Osnat Londer. The answer was that they did not know her.

Freidin did not give up. It seemed to be a match made in heaven which had to have a happy end. When a group of new immigrants from Russia came a few weeks ago to Jerusalem to start a hunger strike near the Wailing Wall as a sign of solidarity with their brethren, who stood on trial in Leningrad, many Israeli citizens from all over the country, among them pupils and students, streamed to the Wailing Wall to visit the striking immigrants. Freidin looked among the many thousands who came, for only one person -- Osnat. When the students expressed their feelings of solidarity with the strikers, he only listened for a voice which he knew so well. .

At last it happened. During the hunger strike, local and foreign journalists came to the Wailing Wall. Suddenly Freidin saw a young journalist recording an interview with a striker. Freidin, who was weakened by the hunger strike listened to the voice of the journalist. He heard the voice of Osnat. He approached her and asked her if she was the speaker of Kol Israel, Osnat Londer: When she affirmed this he told her that he had longed for this moment for a long time.

From then on the romance began between the young immigrant and the radio commentator. The relations of both families met. Freidin's mother is the scientist, Dr. Bluma Diskin. Her husband died in the Second World War during the German invasion into Russia. Mrs. Diskin is a sister of the former Knesset member of the Labor Party, Dvora Nezer. The father of the bride, writer and journalist Pinchas Londer came to Palestine 40 years ago from Poland.

After his first encounter with Osnat, Freidin joined an ulpan to learn Hebrew. In the meantime, their courtship continued in English.

The wedding was very touching. It was performed by the young Rabbi, Israel Lau. The Rabbi translated the Aramaic Ketuba into English in order that the bridegroom could understand it. The public attending the wedding was an example of Kibbutz Galuyot. Until late at night, Yiddish and Hebrew songs were sung by the new immigrants from Russia and the Israelis.

Thus the voice of a radio commentator from Jerusalem addressed to Moscow led to a romance which found its happy end in a wedding in Tel Aviv.

Recipe for the week

Striped Bass Moroccan Style

1 five to six lb. striped bass
Salt
1/2 cup oil
3 tblsp. crushed cumin seeds
1 tblsp. paprika
1 clove garlic, finely minced
1/2 cup chopped parsley
Freshly ground pepper
1 lemon, thinly sliced and seeded

Preheat oven to 350 deg. Rub the fish generously inside and out with salt and let stand 15 minutes. Rinse the fish thoroughly.

Combine the oil, cumin seeds, paprika, garlic, parsley, salt and pepper to taste.

Lay the fish on a sheet of heavy-duty aluminum foil, large enough to enclose the fish. Rub the fish inside and out with the mixture and wrap tightly in the foil. Bake the fish for 1 1/2 hours or until the fish is tender when tested with a fork. Open the foil during the last 15 minutes of baking.

Garnish with lemon slices.

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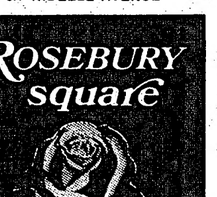

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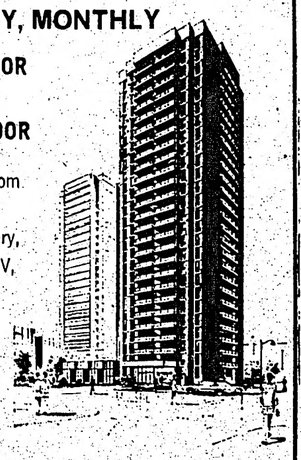

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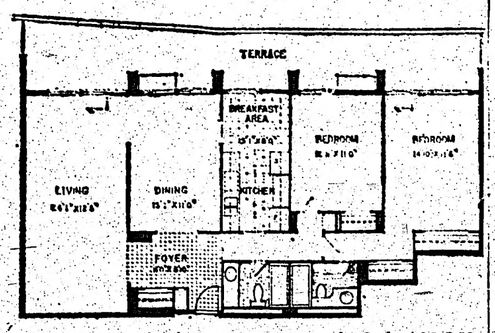

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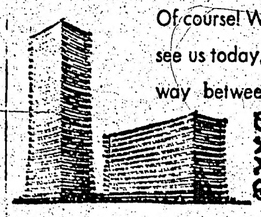

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(cont. from p. 3)

dustrial age. It was to the self-interest of Quebec to keep as many young people as possible in high school, to extend their education both academic and technical, to prepare the cadres of technicians, professionals and scientists that Quebec was going to need. Since on the secondary level Quebec did not possess a well-organized system it was felt necessary to aid all existing schools.

As for Alberta, it is too early to judge what will happen there and in what way the public school will be affected.

One country -- the Netherlands -- has not been mentioned in the polemics. There the Catholics after considerable agitation, were given financial recognition for their schools. As a consequence the Protestant Calvanistic schools were extended the same privileges. The result was, according to the late Mrs. Schippers, a Dutch journalist who lived in Canada, that the public school system in the country was totally undermined in the resulting fractionized state of education.

A year ago the Mackay Report was issued amidst almost universal acclaim and we hopefully anticipated an early step that would remove religious instruction from the schools of this province. Though a number of boards such as London and North York have taken steps to remove the course under the existing latitude given, the government itself has been slow to act for reasons that are frankly admitted to be political. We are, therefore, faced with a situation where though a government-appointed commission has recommended the removal of religious teaching and a wide range of public opinion favors such a step, the government hesitates to act as it feels there is another view still widely held in the rural areas.

The demand for assistance to day schools is wrapped up in this question and if there was any doubt in our minds as to the relationship, Mr. Davis' remarks on February 9 last should dissipate such doubts. He alluded to the inconsistency of coming to government and asking for the withdrawal of religion from the public schools while some of the same group are asking the same government to give financial assistance to their own religious schools. The impression can easily be left that once the Jewish day-schools get financial recognition, the public school could become a private Protestant reserve, as it were, where sectarian religious training would not only be maintained but extended and expanded. If government funds are to be applied to a religious school (and many would consider it such despite the fact that it is applied to the general studies section) it destroys the argument that religion must not be taught in a tax-supported school.

It is clear that an arrangement to give tax aid to the Jewish day school -- albeit only to the secular portion -- contains at least two implications that our community should ponder carefully:

- it may endanger the central position of the public school once the amount available must be divided among a growing number of claimants.

- it undermines the position of the Jewish community vis a vis religious instruction in the public school, a position we are on the verge of achieving.

...survival need

(cont. from p. 3)

does exist, aid for religious schools had been undertaken on a considerable scale. (Note: This was prior to recent Supreme Court decision striking down such aid). Admittedly, Quebec is sui generis with a different historical development. How, however, is Alberta different from Ontario in this respect? So little controversy, so little even of public debate, was there when Alberta made its move to assist such schools only two years ago that it was found recently that educators in nearby Manitoba had not heard of it! Possibly the much-feared controversy has been over-estimated and public opinion is more accepting of such a measure than its opponents are willing to believe.

But something else applies here: this issue is not a marginal one but is fundamental to our further survival as a group.

This is a question of basic principle and we should stand for it whether it finds general acceptance or not. This should be the stand of the Jewish community as indeed it has been on other vital issues it has fought -- and won.

Because it is a question of Jewish survival in the Diaspora, because it will not endanger the centrality or the primacy of the public school and because the battle against sectarian education in the public school must be fought on its merits not coupled with an extraneous argument -- the community should clearly and unequivocally support the request of the day school parents.

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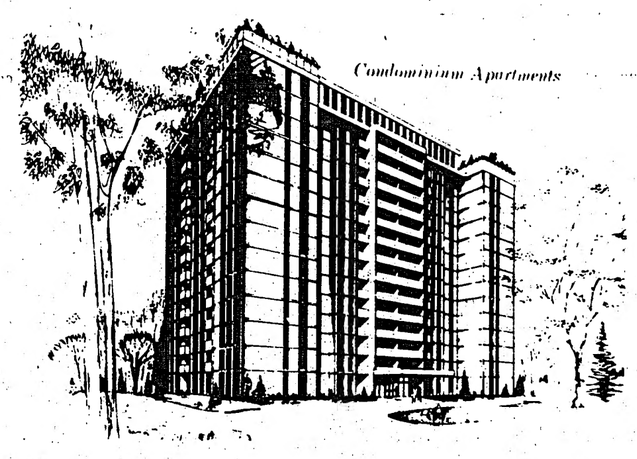

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AGUDATH ISRAEL OF TORONTO

Cuteness wears thin in long summer day

The non-Shaw play, presented on alternate nights, is 'Summer Days' by Romain Weingarten. It is a fragile play, ambiguous, poetic, puzzling. In spite of the virtuoso performances by Eric House and Jack Creely, 'Summer Days' is a bore and draws a scattered spate of laughter.

Weingarten has been hailed in Paris as the most sensitive and original poet and playwright of the post-War period. He has been praised by the famous playwright, Eugene Ionesco, as a major influence on his own work.

The play concerns two lovers -- who never appear on stage -- a young boy, his adolescent sister and two cats who discuss human events from a cat's point-of view.

The setting for the play is a country garden outside a cottage where the boy, the girl and the two cats live. The set is slight and barely succeeds.

Eric House and Jack Creely offer fantastic performances as the two cats. They do this without any cheap cat imitations and entirely without make-up. The cuteness of cat imitations wears thin even though they carry on sophisticated conversations about people who stupidly call them "Puss, puss". The interaction between the sleek, aloof, dignified black cat, represented by Eric House, and the ginger tabby played by Jack Creely, isn't really enough to hold you, and the love affair between one of the cats and a horse-fly (invisible), was hardly gripping drama.

The "theater of the absurd" has its place when its absurdity is capable of making some comment on society. On a hot summer's evening, in a small crowded theater, I had little patience for it. There are too many real, imminent problems that need clarity and understanding for me to be willing to play guessing games with the author in order to discover what it was really all about.

"Summer Days' is so fragile, tender and sensitive that it fails to survive the evening.

S.I.L.

Louise Marleau (left) as Julia, Paxton Whitehead as Charteris, Patricia Collins as Grace in Shaw Festival's production of Bernard Shaw's The Philanderer

. . . "Philanderer" fun "Summer Days" fragile

"Philanderer" mocks womens liberation

This year's Shaw Festival is in its tenth season. From small, semi-amateur beginnings, it has grown in strength and importance each year. It has produced major Shavian works such as 'Heartbreak House', 'Man and Superman', and 'The Doctor's Dilemma'. It has also presented lesser known Shaw plays such as 'The Philanderer.

The Festival was an immediate success and has known no major crisis. Its growth was steady, its actors professional and polished, its finances relatively secure. It will be approaching its first major crisis when it goes into a new theater within the next year or two.

Instead of the small and cramped court house theater with its tiny stage and erratic air conditioning, there will be a brilliant new building which will quadruple the seating.

Will the Festival lose its special quality to the threat of bigness? Probably not. The new theater, while bigger, will still be modest. It will not be as demanding as Stratford or O'Keefe Center.

Niagara-on-the-Lake as a town grows more charming every year as more houses are restored. Facilities for dining in the area are improving.

'The Philanderer is Shaw's second play and one of his least known. The young Shaw was highly influenced by the recent translation of Henry Ibsen's work into English. Ibsen's ideas were shocking Victorian society and compelling people to re-examine the fundamental role of men and women, servant and master, individual and community.

"ADVANCED WOMAN"

However, where Ibsen could be profound and searing, Shaw was bright and, at worst, unpleasant.

Ibsen in Shaw's early days, had become a fad in England, with the founding of Ibsen Clubs and the creation of the new "advanced woman".

The latter was the forerunner of the Women's Liberation Movement of today. The demand was for equal rights for women, an end to Victorian ideas of chastity, and an attack on marriage as an emotional sham and a form of economic enslavement.

In 'The Philanderer' Shaw, always the skeptic, expresses impatience with those who follow a fad, who chatter, strike attitudes and conform in their non-conformity.

Paxton Whitehead plays Leonard Charteris, a character modelled after Shaw himself in his youth. Charteris is the philanderer engaged in two simultaneous love affairs with, Grace Tranfield (Patricia Collins) and Julia Craven (Louise Marlowe). The two women alternately confront each other and quarrel with Charteris who remains essentially amused, uncommitted and witty. Paxton Whitehead's organ voice and fastidious pronunciation, is ideal for this kind of verbal comedy. Patricia Collins is beautiful, imperious and manages a haughty stare which should stop any trifling man in his tracks. Louise Marlowe offers a performance which is generally termed "spirited and fiery". In spite of the fact that her mother language is French and her accent is not entirely appropriate for a British drawing-room comedy, she nevertheless carries it off and doesn't miss a line. She plays an "advanced woman" who doesn't believe in marriage, and holds that a companionship can be ended whenever the relationship impedes her full development as a person. Nevertheless, she pursues Charteris scene after scene. Charteris insists that her demands on him are greater than even a wife has a right to expect.

BRIGHT MOCKERY

Shaw's mockery of the Women's Liberation Movement of his time goes sparkling off in all directions. The actors are extremely skilled and go through the choreography of a play of manners with charming deftness.

There are two marvellous character actors, Norman Welsh and Patrick Boxhill, playing Joseph Cuthbertson and Colonel Craven. These are professionally skilled, utility men, the kind every theater needs. They have the skill to play a wide variety of roles yet sufficient identity to place their stamp on whatever secondary character they are asked to evoke. Their style, their diction, their solid professionalism makes the play move and the minor roles count.

James Valentine, who plays Dr. Paramour, has a face that is thin, pale and pinched. Valentine gets the biggest laugh of the evening with the most unlikely line, "You've called me Percy, Hoorah!" Valentine delivered this line with such a flat fish quality that the audience dissolves. It takes art to milk a laugh out of so unpromising a line.

The real hero of "The Philanderer' is the set designer. The set is solidly fumed oak and Victorian. The theater's stage is tiny and even the addition of a small apron provides limited playing room. But the designer has built flexibility into the set, allows the scene changes to take place quickly and interestingly in full view of the audience.

BROAD TOUCH

Paxton Whitehead plays Shaw more broadly than Shaw intended. GBS conceived of his heroes as caustic social critics rather than funny men. Whitehead mugs and assumes attitudes and plays it for the laughs. In this, he succeeds admirably. It was great fun on a summer's night.

S.I.L.

"If they want to sit around reading pornographic books. . ."

by Sol I. Littman

profile

Brian Doherty, founder and first president of the Shaw Festival, has a craggy nose and self-concious smile that reminds one of Somerset Maugham; the flow of speech, the wit, the waspishness, the sophistication, are pure Noel Coward.

We sat, on a perfect summer day, in the garden behind his white frame house in Niagara - on - the - Lake. Shade trees arched over a neat, carefully tended garden that stretched back and back from the house. Doherty himself was less neat. He wore faded old swim trunks stained by cherries that had fallen on his chair. The cotton shirt was limp and worn. The face was a memory of a great profile drained by successive illnesses. The eyes looked away as if ignoring pain.

Doherty is a graduate of the University of Toronto where he majored in Political Science, and of Osgoode Hall where he studied law. A native of Toronto, he practiced law until 1941 when he left for five years of service in the Royal Canadian Air Force. Doherty is a part of theater history in Canada. He helped found such companies as the Straw Hat Players, the Red Barn Theater and the New World Theater Company. In 1938 and 1939 his play, "Father Malachy's Miracle" had a successful run in New York.

In 1955, Doherty moved to the Niagara area to practice law in Niagara Falls. In 1962 he founded the Shaw Festival and in 1965 he retired from the practice of law to devote his full energies to the project.

I asked Doherty, "What's involved in being a founder?" and released a steady flow of comments and reminiscences.

"You have to have a passionate interest in what you're founding. People came to me and asked me whether I could do something for this Niagara area which would be as important as what had been done in Stratford. I was not interested in another Straw Hat or Red Barn Theater. I knew very well what had been done at Stratford because I was in on the very beginning. I am an old friend of Tom Patterson's and I even helped to lay the coco-matting for the first year's tent performance. But unlike Patterson, I am not sitting on the sidelines. I am deeply engrossed in this whole project.

"I knew that the Stratford success could be repeated again. Why a Shaw Festival instead of some other author? Well, I am an old fan of Shaw's. He was a great thinker as well as a great writer. He was well ahead of his time in his social ideas and anticipated much of the development of the contemporary period. Also, he has written fifty major plays so that we wouldn't be running out of material.

I suggested that Shaw's wit and fun, as well as his skill as a dramatist were evident in the Festival, but that I failed to sense the impact of his ideas as a social reformer.

Doherty picked up instantly. "It depends on the play. 'The Philanderer', which we are presenting this season, is rather special. It's less like Shaw and more in the mode of Wilde's 'The Importance of Being Ernest'. It's a bright man showing you every gleaming facet of his wit. But it's a romp. On the other hand, we have also done 'Heartbreak House' which is probably the most profound and greatest of Shaw's plays.

"'The Doctor's Dilemma' and 'The Applecart' are more political in tone. They dealt with the whole concept of Victorian smugness and the monarchy as opposed to Socialism and Democracy. We have also done 'Man and Superman' -- the whole damn four and a half hours of it -- which virtually no theater will dare to do.

"Shaw, you know, anticipated everything. The problem of the generation gap, the evils of capitalism, the need for economic reform, the dangers of pollution and the danger of man taking himself seriously as a reformer.

"Shaw was also directly involved in political matters. He was a speaker in Hyde Park and was prepared to go to jail in World War I as a pacifist. In fact, he would have been a great lawyer because he managed to evade jail by the way in which he stated his argument. Bertrand Russell went to jial, because he didn't listen to Shaw.

"Shaw deliberately created the popular image of the angry man, the buffoon and deliberately set out to make himself appear stingy about money. In fact, he supported hundreds of people, including Sean O'Casey, who could never have survived without him. At the same time he did write angry letters demanding full payment of royalties by some amateur group that had dared to use one of his plays without permission.

"The Shaw Festival has been successful because we leave the artistic director alone. Paxton Whitehead, the artistic director, doesn't discuss anything, not the choice of the play or the selection of the actors, with the Board. The artistic director has placed his own stamp on the Festival. Paxton Whitehead, is first and foremost an entertainer. He doesn't pretend to be an intellectual and is not really keen on Shaw's ideas. He plays it for laughs and he gets them.

"On the other hand, Andrew Allan, who was our artistic director for three years, is a great intellectual and probably the greatest creative mind in radio. Incidentally, Allan is making a great come-back and has been appearing on the Bruno Gerrussi Show. Radio is his medium. It's a great mistake for people to push Allan into television. Hs is also a great theater person.

"You've said that you never want the Shaw Festival to become another Stratford," I probed. "How are the two Festivals different?"

Brian Doherty, founder, Shaw Festival

"Well, you immediately have the difference of a Shaw Festival which is not entirely Shaw and a Shakespear Festival which is not entirely Shakespear. Stratford reached a turning point when they took on the Avon Theater and had to find something to do with it. I don't think its ever worked out well. Stratford also became Establishment. As a result it became all cliques and politics, conniving and ambitions. Why, I walked out of a party in Stratford the year they gave 'Merchant of Venice' because of the viciousness of one group of actors towards another. They acted as though they were not part of the same company. Indeed, they were not part of the same company.

"So far, we haven't had any of this at the Shaw Festival. However, we are now building a new theater which will cost us two and a half million dollars. Perhaps we too will become Establishment. Perhaps we will look back at the happy days in our crowded little court house. But we can't stand still. We don't have the room, the stage to do the things that we need to do. We couldn't, for example, do Joan of Arc on the kind of stage that we suffer with. Also, Whitehead won't stay unless we build a new theater. There just isn't the professional scope for first-rate people."

During our conversation, the white telephone on the shaky bridge table standing outside the back door rang frequently. Usually it was an old friend pleading for Doherty's help in obtaining tickets. He told them all that he was helpless and that the Festival was sold out for weeks ahead.

"We need a new theater to take care of this kind of situation. We just don't have seats. Recently rumors from Ottawa are that we will be recognized as something special and we expect a substantial federal grant. This will mean that the provincial government will probably give us some matching funds. Do you know that we are the only Festival in North America which has never been in debt?

"It breaks my heart every time we raise prices. I want the young people to be able to afford our plays. We have several apprentices who are doing excellently, but we need more and we need a theater school. We have to improve the number and quality of the seminars that we hold.

"Ronald Thom has designed Trent College in Peterborough, which is probably the greatest architectural achievement in Canada. That building makes me want to go back to school again. It has such a marvellous cloistered effect. It uses the river so successfully. Who'd have thought that Peterborough would be the site of one of our masterpieces.

"The Shaw Festival theater is being built in midtown, in what was once a marvellous old market square which deteriorated into a dingy parking lot. People coming to the Festival can wander around the town, they can eat and drink in the local restaurants. The whole town becomes an entrace to the theater.

"We had a great fuss about the site of the theater. Many of the townspeople wanted it out of the town. There were al kinds of silly suggestions regarding site. The truth is that most of the locals couldn't care less about the Shaw Festival. They're like Willian Faulkner characters out of the Deep South with no education and no understanding. They're content to see their kids go to seed here. Many of them are opposed to change, content to live out their lives on pensions. To them newcomers are people who have been only one or two generations.

"If they want to sit around and do nothing but read pornographic books, well. . .

"Many of the people in the area don't believe in the arts. They do all that marvellous singing on Sunday, but would never go to a concert. They don't want a theater because to them its some representation of evil. They are wonderful people, honest, clean and if you're sick they'll stay up all night nursing you, but they just don't appreciate the arts. Why I know one woman , who works in town who smokes cigarettes at work but says that her husband would beat her if he caught her smoking at home.

"Well, that's the way life goes. I'm suffering from diabetes and have to be careful about a number of things. But I don't mind being sixty-five. Andrew Allan and I were saying just the other day that it's a great thing. I received my first pension cheque and I can go on the subways at half price and be admitted to all the dirty movies.

"Well I've got a lot of work to do and there's going to be another meeting right here in the garden shortly. Thank you for your interest and do come again."

Then followed a long period of disengagement. We walked to the car and still the language flowed. I opened the door and stood poised to enter. I could find no exit line. I climbed in and started the motor and Doherty leaned in through the open window of the car to continue the conversation. I put the car in motion, slowly and he followed for several steps so as not to end in mid-sentence.

Soldiers to become sailors

Haifa, (JCNS). - The Israeli Government is considering enlisting young men of army age as crew members to do their military service aboard merchant ships in order to dispense with foreign seamen.

The need to place Israeli shipping in the hands of Israeli crews became evident after the terrorist attack on the oil tanker Coral Sea last month. Many foreign crews decided to leave ship then. The problem may get more accute in future with the Soviet naval expansion in the area.

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SUNDAY, JULY 18TH
2:30 p.m. High Park — The Ellis McLintock Orchestra
2:30 p.m. Kew Gardens — The Bernard H. Clarke Concert Band — Guest: Bozha Grahovic
5:30 p.m. High Park — Organ Recital: Ronnie Padgett
7:30 p.m. Willovale Park — The Ellis McLintock Orchestra
7:30 p.m. Earlscourt Park — The Ron Bagnato Orchestra
7:30 p.m. Greenwood Park — The Johnny Lombardi Variety Show

MONDAY, JULY 19TH
7:15 p.m. Regent Park North — Children's Theatre: Sam and The Tigers
8:30 p.m. Ramsden Park — Square Dancing: Bob Scott and His Orchestra

TUESDAY, JULY 20th
7:15 p.m. Kew Gardens — Children's Theatre: Sam and The Tigers
8:00 p.m. Allan Gardens — The Royal Regiment of Canada Band
8:30 p.m. Withrow Park — Square Dancing: Bob Scott and His Orchestra

WEDNESDAY, JULY 21ST
7:30 p.m. Monarch Park — The Dave Black Showband of America
8:30 p.m. Eglinton Park — The Pat Riccio Orchestra
8:30 p.m. Riverdale Park — The Travellers

THURSDAY, JULY 22ND
7:15 p.m. Withrow Park — Children's Theatre: Sam and The Tigers
8:00 p.m. Nathan Phillips Square — Continental Concert
8:00 p.m. Forest Hill Memorial Park — The Phil Antonacci Quintette
8:30 p.m. High Park — Square Dancing: Bob Scott and His Orchestra
8:30 p.m. Kew Gardens — Square Dancing: Al Aylward and His Orchestra

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